

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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Jesus, the Son of Man—Jesus Christ, the Son of God, Christ the Lord from Heaven.

A want of proper distinction between the foregoing different characters has been the theoretical authority for untold errors in faith and life practice, among professors of Christianity, for nearly two thousand years! Making the child "Jesus," when born of Mary, both Christ and God, bars all possibility of following Christ, and being like him, in purity and holiness; hence the origin of the idea of Christian sinners; the impossibility of living without sin; for it is impossible to be like God! But a clear perception of the distinction of the foregoing characters reveals a possibility to follow Jesus Christ, in living righteously, and holy. Let us then enquire, first, who was

JESUS—"THE SON OF MAN?"

On this subject, there is, probably, no better authority than Jesus himself, and as our space is limited we must narrow our historical research. In speaking of himself, genealogically, Jesus calls himself "the Son of Man." The four Evangelists record about eighty times, Jesus' use of this appellation, and under a great variety of circumstances, as if purposely to forestall all claims for a higher origin which he appeared intuitively to anticipate would be awarded him. According to the original Hebrew Scriptures, not interpolated, Jesus was the son of Joseph and Mary, and the Jews, who were familiar with his genealogy, on the occasion of his having performed some miracles, and taught in great and astonishing wisdom (since he was now baptized and had become *Jesus Christ*), said: "Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Juda, and Simon, and are not his sisters here with us?" Jno. vi. 3.

The reason why the Jews failed to believe of Jesus as *becoming* the Messiah, the Christ the Son of God, was because they knew the parents of Jesus; but they looked for their Redeemer to be born of God; and they understood not the second birth.

Jesus himself appears to have confirmed the testimony of the Jews relative to his genealogy, in that he said: "I, Jesus,

have sent mine Angel to testify unto you these things in the churches, I am the offspring of David." Rev. xxii. 16. If Jesus was the "offspring of David," was he the child of Joseph? for Mary was of the house of Levi. But it is not our purpose to attempt to prove the genealogical origin of Jesus. It is sufficient to accept his own testimony, that he was the "Son of Man." A Son of Man is the product of man—male and female. Paul said Jesus was of the seed of Abraham; but he confounds Jesus, with *Jesus Christ*, as it is often done in Scripture. He saith: "Concerning his son Jesus * our Lord, which was made of the Seed of David (not of Levi), according to the flesh." Rom. i. 3. "For verily he took *not* on him the nature of Angels; but he took on him the seed of Abraham; wherefore, in *all* things it behoved him to be made like unto his brethren that he might be a *merciful* and faithful high priest." Heb. ii. 16, 17. His brethren, after the flesh, were James, and Joseph, and Juda, and Simon, and Joseph and Mary were their parents, and, if in *all* things Jesus "was made like unto them, who were *his* father and mother?"

It is, however, very necessary to maintain the distinction between Jesus, *before* and after his baptism.

After Jesus was born of Mary he lived with his parents, and worked with his "father," according to Jewish history, and at the carpenter's trade, and was subject to his parents (except on one occasion), until he began to be about thirty years of age. On that occasion his mother admonished him by saying: "Thy father (Joseph) and I, have sought thee sorrowing."

But, at the time when Jesus quit his home to preach, a prophet had arisen in Judea, named John, who foretold the coming of *Christ* to the Jewish nation, and the whole nation was in anxious expectancy looking for the Messiah, the Saviour of the world. John the Baptist taught confession, repentance, and remission of sins, as a preparatory work for the nation, to enable them to receive the Messiah when he should come. Jesus, who had previously felt a call of God to preach a higher, holier, purer baptism than that which John was preaching, went to John to be baptized of

him in order to prepare him for the higher baptism of the Holy Ghost and fire of Divine life and inspiration. It thus became Jesus to "fulfill all righteousness," which required that God's work should be performed in order, each step of the soul's progress in grace in its proper place; first, John's baptism into confession, repentance and remission of sins; this Jesus received of John.

After this baptism, the Holy Ghost, the Christ, in visible form, like a dove, descended upon Jesus, his soul having been prepared by John's baptism, and he now became born of the Spirit of God; a Son of God—he was now

JESUS CHRIST.

But, whatever Jesus was by his birth of Mary, whether "Son of Man" or Son of God, it is clear, by this baptism he was not *sufficiently* a "Son of God" without being born again; spiritually regenerated, in order to become a "Son of God" after the Spirit; for he said to Nicodemus: "Except a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God"—that is to say, except a man be baptized with John's baptism, the confession, repentance and remission of sins, and of Christ's baptism of the Holy Ghost, and fire of gospel truth and heavenly life, he cannot see the kingdom of God. Jesus having received these baptisms the first of any man, became "the first born among many brethren" into the kingdom of God, Rom. viii. 29. "The first born from the dead," Col. i. 18, (in the nature of sin.) "The first born of every creature," Col. i. 15, (in the New Creation or Kingdom of God.) Therefore, having the pre-eminence he became the "Son of God" and, at that time, "The only begotten Son of God." But other sons of God have since been born, as Jesus then was, or else he has not had the "many brethren" of later birth.

These brethren (and sisters) consist of all souls who have since been baptized into John's baptism (not the mere dipping in water—the empty sign), but the accompanying confession, repentance and remission of sin; also into Jesus' baptism of the Holy Ghost and fire, and thus have been born of God as Jesus was, and are now

become "Saviours" like unto Jesus, only younger brethren, "the Salt (Saviour) of the earth."

But, the baptized Jesus is now become *Jesus Christ*, or "The Christ of God"—the vicegerent of God on earth, or Emanuel "God with us;" God manifest in the flesh. But his younger brethren have also become vicegerents of God on earth, and God through these also was, and still is, manifest in the flesh. But *Jesus Christ* is pre-eminently the "Mediator of the New Covenant" between God and man. Yet, the younger brethren, and sisters too, are also Mediators of the New Covenant. But *Jesus Christ* is the "King of Kings" of a heavenly kingdom, "not of this world," and "Lord of Lords." 'Of course there must be other Kings and Lords in the kingdom of heaven, even "kings and priests unto God," Rev. i. 6.

These are the sons and daughters of God, who follow *Jesus Christ*, the pre-eminent "Son of God;" for *Jesus Christ* taught a new birth for all humanity who would become the children of God, and enter the Kingdom of Heaven; and, to be the least child in the Kingdom of Heaven, at that time, was to be greater than John the Baptist, who was the greatest, then, among natural men; because John had not yet been "born again" of the *Christ Spirit*, the *Holy Ghost*, into the Kingdom of Heaven.

Jesus Christ is now "The Lord from Heaven;" "A Quickening Spirit," a Law-giver in Zion; and "The Elder Brother" of many brethren and sisters—an EXEMPLAR for all who would "be perfect" in righteousness, and is Authority of God to say: "I am the way; follow Me." "I am the Truth;" speak the word of God as I speak. "I am the life;" live as I live, an Angel life, fulfilling "all righteousness." Be at one with God as I have become. And this is the "atonement" (at-one-ment) that I have made with my "Father in Heaven" to do His will, instead of my own will—"Not my will, but thine be done."

The evidences of *Jesus Christ's* vicegerency and authority as the Divine Law-giver, are his works. "If I had not done among them the works which none other man did, they had not had sin." Jno. xv. 24. "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." Jno. xv. 22.

We now have *Jesus* the REDEEMED; and *Jesus Christ* the REDEEMER, a High Priest forever, after the order of Melchizedek; that is, an order which does not recognize an earthly genealogy, for neither *Jesus* nor *Jesus Christ* had an earthly

posterity; he was harvested from the earth, or generative order. And, if *Jesus* had an earthly parentage, *Jesus Christ* was a Son of God, begotten and born of the Holy Ghost, who said at *Jesus's* baptism, after he had become *Jesus Christ*, "This is my beloved Son, in whom I am well pleased."

But, had *Jesus* been born of God, and been a Son of God by his natal birth of Mary, why had he need to be born again in order to see the kingdom of God, and be a King in that kingdom? What was his second birth into? Or, if he became a "Son of God" by his natal birth of Mary, what did he become by his spiritual birth of the *Christ*, the Holy Ghost, when the voice said, "This is my beloved Son?"

OF CHRIST, THE QUICKENING SPIRIT.

We have yet to consider that this was the Spirit that baptized *Jesus* after John's baptism, and was seen in the visible form of a Dove, which lit upon and abode with *Jesus*, and constituted him a Christ, or, for that time "The Christ," *Jesus Christ*, an anointed of God; a "Saviour of Men," and pre-eminently their Exemplar. But this same Christ subsequently descended from *Jesus Christ*, and baptized other sons of men just as *Jesus* was thus baptized, and made them also saviours of men, according to the prophecy of Obadiah: "And Saviours shall come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." Obadiah, 21. The "Mount of Esau" was the mount of flesh, or generative plane of humanity. And, as *Jesus* by this Christ baptism became *Jesus Christ*, in like manner all those thus baptized "Saviours on Mount Zion" became Christs; hence, we have Peter Christ, Matthew Christ, Luke Christ, and a host of other faithful Saviours, even Ann Christ.

But Christ, "The Quickening Spirit," the original Baptizer was "The Lord from Heaven"—the "Dove"—"The Root of David"—of whom *Jesus Christ* spake as of himself; with whom he had now become at one, even as Christ, the Holy Ghost, was one with the Father. It was this Christ, by whom God "made the worlds," as stated by Paul to the Hebrews, 1st and 2d. It was this Christ (tho' now, by Paul, identified with *Jesus*), who was "the brightness of God's glory and the express image of His person"—who was "made so much better than the Angels, as he hath, by inheritance, obtained a more excellent name than they." "For unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee?" "And again: I will be to him a Father, and he shall be to me a Son." "And again, when he bringeth in the first begotten into the world, he saith, Let all the angels of

God worship him." "And to the Angels he saith: Who maketh his Angels Spirits, and his ministers a flame of fire."

"But unto the Son he saith: Thy throne, O God, is forever and ever—a sceptre of righteousness is the sceptre of thy kingdom." "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." "And thou, Lord, in the beginning, hast laid the foundations of the earth (the New Earth), and the Heavens (the New Heavens) are the work of Thy hands." Heb. ii. 4th to 10. This referred to "Christ," the "Quickening Spirit," "The Lord from Heaven," the "Root of David," etc.

But, as *Jesus Christ* was at one with this Christ Spirit, his Father, it was referred, by the Apostle, also to him; for *Jesus Christ* said: "I and my Father are One." "He that hath seen me (Christ), hath seen my father." For through *Jesus Christ*, or Christ manifest in the flesh through *Jesus*, was the Fatherhood of God revealed; and, through the first anointed female, who was baptized with this Holy Ghost Christ, was the Motherhood of God made manifest to mankind.

But, this same Christ is also transmissible to other sons of God, aye, and daughters, too, who become the followers of *Jesus Christ*, even as *Jesus Christ* prayed: "Holy Father, keep, through thine own Name, those whom thou hast given me, that they may be one as we are," Jno. xvii. 11th. Thus, to portray, in one view, all these special characters, we have synonymously:

First. *Jesus*—Son of Man; of the seed of Abraham—flesh and blood; who could sin, if he would; having a sinful nature; who said: "Why callest thou me good?" Offspring of David; who had to be born again—became

Second. *Jesus Christ*—the baptized *Jesus*—the Son of God—became a quickening spirit; of the Seed of God—who could not sin—(being redeemed from sinful nature); one with the "Root of David;" Born of God—the first begotten from the dead—the "first born of many brethren;" sent of God—anointed—Saviour of the world!

Third. Christ: The Pre-eminent and original Son of God; THE Quickening Spirit; The Root of David; Baptizer of *Jesus*; who made the worlds (of the New Creation); and the (New) Heavens are the works of his hands.

GILES B. AVERY.

THE SPIRITUAL PILGRIM has been sent us by Albany News Co. We need only to say it is the life of that eminent worker for humanity, J. M. Peebles, to interest all Shaker readers in its behalf. It is a most interesting volume.

Monopoly.

All superfluity is fruit of sin;
 The palace rests upon a thousand huts:
 The hand that seeks unbounded wealth to win,
 By each success, some door of blessing shuts.
 By each success some misery is sown,
 Some sorrow for the future day to reap;
 Some guilt is kindled, that, when years have flown,
 Shall through the heart like streams of lava sweep.
 Monopoly is but the larger theft,
 The robbery that swells beyond the Law—
 A subtle power which hath the earth bereft
 Of that sweet good which its Creator saw.
 It is a blight upon the human race;
 It fills the cities with their dens of shame;
 It sits a threat'ning fiend in every place,
 That honest industry might rightly claim.
 The Angels see it, and their eyes are stern,
 Yet full of pity for the poor and weak:
 Before their tribune how shall conscience burn!
 And who will for the grasping dare to speak?
 Ah, who could plead the cause of him who made,
 By usurpation, want's appalling pains?
 When shall his crimes from his own vision fade?
 And what forgiveness could remove his stains?
 Not till the dwarf'd and smitten thrive and bloom,
 Not till the crushed and thwarted rise to life,
 Not till his spirit toils revoke the doom
 With which his earthly deeds were ever rife;
 Not till all marks of penury depart
 From souls whose mortal destiny he made,
 Not till the depths of his own sordid heart
 Break forth in sympathy—in loving aid.
 O, not till then can he the past forget!
 This is atonement that will never fail;
 For, by this law shall sin's dark train be met;
 And through this law shall deathless truth prevail.
 The Angels say to every heart: "Do right!"—
 Though man-made systems may sustain the wrong,
 Guilt shall be guilt, in God's impartial sight;
 And not less heavy carried by a throng.
 Before the Angels, pomps are types of woe;
 The gorgeous fruitage of a poisonous tree,
 Whose cruel roots luxuriantly grow
 From hearts long buried in fell misery.
 With deep compassion, over earth we trace
 The ills that through Monopoly have come:
 One spot is radiant—it has no place
 Within the borders of our sacred home.

CECELIA DE VERE.

Good Fruit from a Bad Tree.

If such a thing were possible, it would seem to be the teaching of the following extract from a letter recently received by one of the Brethren, from a popular Western Minister:

"I do not believe a bit, you know, in your peculiar notions of the separation of the husband and wife, or of the isolation of the sexes to the destruction of the marriage tie, and so at last of the whole world for lack of a new generation. I am quite sure the canon must be all wrong that would leave this good, green earth as bare of human beings as the moon.

"But you have solved one problem. I take you to be the most honest artizans; the most upright dealers; the most harmless livers (if that is a merit); the most comfortable, and, as I hope to find when I see you, the most generous people in your ideas and habits I have ever heard of."

The above is quite characteristic of the man, and at the same time shows how very little believers are understood, by those even who, of all men, should have a correct knowledge of a Faith which, according to his own testimony, incites such excellent Practice.

"By their fruits ye shall know them,"—is as true to-day as when uttered by the Saviour.

It is strange, after so much has been spoken and written to inform the world that we do not condemn marriage in its own order and place,

for the children of this world do and will continue to marry, and if they would not abuse themselves and the laws of nature under the cloak of "sacred" matrimony, the Shakers will not find much fault, and some of them would feel much more respect for themselves, and be better fitted and prepared to receive the pure testimony of Christ's second appearing, and its Resurrection power, which elevates the mind above sensuous passions and desires.

It may be a question whether we ought to be required to stretch our "generosity" so much as to be patient under so much misconception and misrepresentation.

Evidently, this is no time to slacken our hand, but, by "THE SHAKER," and every means in our power, "Let the tide of Truth roll on." Amen.

JOHN WHITELY.

Radical Christianity.

The adjective in the above title would be superfluous were it not the fact, that what is now called Christianity, is exhibited under various aspects, some of them wholly diverse from others. It becomes necessary, then, in order to discover which is the genuine, and which the false, to compare them with Christianity in its original feature, if it is possible to ascertain what that is. We have records purporting to have come down to us from its primitive times, and to have been written by those who were the intimate associates of its founder. Though these are not entirely free from errors, from contradictions apparent and real, yet, on the whole, so uniform are their statements respecting what was taught by Jesus Christ and his immediate disciples, that all who profess to be Christian teachers appeal to them as a standard to prove the truth of their own doctrines, however great may be the diversity exhibited by these.

One of the most prominent statements in these records, largely dwelt upon by some of the writers, is that the gospel or religious system of Jesus Christ, is the manifestation of the power of God for the salvation of men from sin. There can be no doubt that what has, for ages, been called Christianity, has been a power in the earth, and is, at the present day, as potent in its various organizations and methods of inculcating its doctrines upon its immediate subjects and of spreading them throughout the world, as any other power in existence, whether religious or political. But a question very naturally arises in the mind of every one who prefers practical religion to mere dogmatic theology or to any display of worldly dignity and authority, whether the immense power which has been in existence for centuries, under the name of Christianity, has been the power of God unto salvation, or something else. The question is one to be decided by the student of history, and, of course, its investigation is not of a nature to come within the limits of a brief essay. But the earnest and careful enquirer after Christianity, as taught by Jesus and his apostles, cannot fail to see that, as presented to us by these original records, it is eminently practical and experimental, aiming at a radical and thorough change in the lives of all its subjects. He learns from its teachings, both the simple

and direct precepts of Jesus, and those expressed in the more elaborate writings of the apostle Paul, that the Divine power is always bestowed upon those who render obedience to the requirements of the gospel, and invariably proves itself by its effects.

It matters not whether Jesus or Confucius, or any one else first gave utterance to the golden rule—"Whatsoever ye would that men should do to you, do ye even so to them." Jesus Christ reduced to practice this and other important precepts so difficult for men generally to exemplify, and showed how others could do the same. Such practical teaching commends itself to the judgment of all who desire salvation from sin, and leaves no excuse to those who refuse it obedience. Hence, the propriety of the words he uttered in his final charge to his disciples: "Go ye into all the world and preach the gospel to every creature; he that believes and is baptized" with this Divine power, "will be saved, but he that believes not will be condemned"—by his own judgment and conscience, for not accepting that which he is assured will save him.

The radical precepts uttered by Jesus on the Mount, have a value that they would not have had if they had not been reduced to practice by himself first, and subsequently by his early disciples. We should have been inclined, had this not been the case, to class some of them among mere abstractions or "glittering generalities." Even as it is, many, if not the most of those who profess to be his disciples at the present day, practically reject them. And why? Evidently because they are not "endued with the power from on high," which they need in order to carry them out in their lives.

It will be found by those who carefully look at the matter, that the greatest miracles performed by Jesus Christ were not those which he wrought upon the bodies of men, but those which he exhibited in his sublime life, so much above the ordinary passions of human beings. It is not to be wondered at that some, ignorant of the power which he possessed, should have said he was destitute of the affections common to humanity. The truth is he was beyond their comprehension. But there is nothing more mysterious or unnatural in this than that a Newton should be beyond the comprehension of a mere tyro in mathematics. Let them be "baptized with the Holy Spirit, even with fire," and they will discover their error. They will learn the superior power of his spirit, and will be able to prove from their own experience the wisdom of his most radical sayings.

To have lived a celibate life was not an original thing with Jesus—thousands had done the same thing before him, and from religious motives; but the being "born from above" as he expressed it in his conversation with the Jewish Senator, or, being elevated to the life of the heavens, was, if not a new thing in the earth, yet something extremely rare. He—to use his own figurative language—though the Son of Man, yet came down from Heaven, and still was in heaven. Celibacy was an adjunct of the first stages of that new life, a necessary step to its complete attainment, but necessary only as repentance and confession of

sin are requisite to attain it; because the sensuous life of man is limited in its nature, adapted only to partial affections, while the heavenly life is universal and eternal.

But it may be asked, is not such a life that of the mere recluse—the ascetic? It may seem so to the one wholly absorbed in worldly gain and ambition, but not so in reality. Jesus, though he lived the life of heaven while upon the earth, yet was a person of the most active benevolence. He was not an ascetic, except in the original signification of the word, being a practical worker, with his hands, his head, and his heart. The meek, he declared, shall inherit the earth. They are its inheritors in the best sense of the word; for who so worthy of its inheritance as those who cherish and cultivate it instead of laying it waste by indulgence in the passions that are perpetually disinheriting such as think they have a claim to it by discovery, conquest or entailment? They are its lords, “to the manor born,” rather than the devastators who have undertaken to parcel it out among themselves for their exclusive possession; and they will continue to occupy it, as rightful heirs, dwelling in a “peaceable habitation—in quietness and assurance forever.”

W. H. BUSSELL.

Leaves from a Journal of Spiritual Enlightenment.

AUG. 20TH, 18.—*The speaker lies on a bed of sickness.*

“My soul is weary. My life is a constant combat of conscience with sin. I am so weary, I feel it would be a relief to die; and yet, I fear to die. Yes, whatever may be my profession to others, I must own to myself that I fear Death. Thou knowest, O, Father, that I have honestly striven to live up to the precepts of Thy dear Son. Yet, strange it is, I don't half believe in his existence, or in a future state. I cannot comprehend my own state; I seem to believe and not to believe. I see now: My reason is convinced, from the evidence which appeals to it, that there is a future existence, and a God; and that Jesus is His Son; and that his precepts are the bread of life; but I cannot realize these things. I can, consider, and speculate upon these things, but they present nothing to me that I can be sensible of. I want to feel a communion with the Divine Spirit. But, stay; the Church, to which I belong, is steadfastly opposed to such communion. I shall get soon to be that absurdity—a mystic. Hang the Church! and all the Churches! I don't believe in them; they can give me nothing to satisfy me. I want peace, and they give me unrest. Why, O, God, can I not have Thy Spirit dwelling in my soul, like Thine Apostles of old? Why is this, O, my soul? A voice answers me: ‘It is because of Sin!’ Yes, I know I have sinned; and I know very well what Sin is, though I can't explain it; and I know that as soon as I get up from this bed, I shall be at it again. But it is ridiculous to say I must not sin. *How can I live without Sin?* The Churches all say we must sin. I will own it, I am quite puzzled. O,

my God! must I ever struggle like this, and yet find no release?”

Enter, elderly, socialistic-materialist Friend.

“Well, my dear boy, does your philosophy support you, as you contemplate Death?”

“O, let Death come, he has no terrors for me!”

“Well, have you thought upon my remarks on the singular superstitious institutions of this extraordinary time? To me many of them present much that is well worth study.”

“I have considered your remarks, especially on ‘The Shakers.’ Pray, repeat some of their peculiarities.”

“They dance in their worship.”

“Ridiculous!”

“They believe Christ has appeared a second time, in a woman.”

“Blasphemy!”

“They have all things in common.”

“Fiddle-dee-dee!”

“They do not marry, and have no criminal intercourse of the sexes.”

“Hold! Hold! or you will send me to the popular King of Terrors sooner than need be. My curiosity, however, is excited, and, if I recover, I will go and see these Shakers. It will be deeply interesting to me to witness, in actual life, the extremest phase of hypocrisy and fanaticism: for, as a student of human nature, I know these two can exist together in one mind. But, friend P——, I will bet you that, in three weeks, I will find out the humbug. Before I go, I know enough of human nature to be certain I shall find just this: The most fanatical and the weakest are tyrannized over by the most cunning, who work on the low fanaticism of their weaker companions, and who indulge themselves secretly in those enjoyments which they profess to despise. I have no faith in human nature. The fate of all these attempts to get above the world is this: the attempters start with much real earnestness of purpose, and with a great deal of effervescent enthusiasm; but, when they come to the daily life, the earnestness and enthusiasm sparkle off, and leave the old, old sediment. Again, away from the world, the mind becomes contracted, and preys upon itself, and the necessity for excitement and novelty, which is inherent in the human heart, will have satisfaction; hence hypocrisy. The mind, crushed into itself, will find, in low ambition, and in paltry selfishnesses, an activity which is, in the outer world, more healthily exercised on the legitimate duties of life!”

“Well, go, and I prophesy you will much alter your opinions!”

PART II.

ARRIVAL.

SEPT. 14TH.—“What a remarkable air of calmness, and of neatness is around the place. Surely, iniquity cannot exist in such repose. The genius of the place is, evidently, Order. But, ‘still waters run deep!’”

MEDITATIONS AFTER CONVERSATIONS.

“I am quite surprised! I have failed to detect, in the countenances of those I have conversed with, that mixture of cunning and of acerbity that I expected. There is a candor, and a calmness of demeanor, which, if

assumed, must stamp them as the most consummate of hypocrites. I have witnessed many phases of human character; I do not think I could be so easily deceived. I am favorably impressed; yet, I will ‘speer’ round. With reference to their doctrines, they don't seem to attach so much importance to those things which I think absurdities, as to that which I know is not absurd, but impossible, namely: that they live, day by day, without sin. They do not call themselves saints, nor use canting expressions, which I loathe. But I begin to feel I'm somewhat on unsafe ground. This may be the work of God. I don't much like to play tricks with it. I'll examine it to the bottom. I will work with them daily, and I will search their writings.”

MEDITATIONS AFTER EXAMINATION.

SEPT. 28TH.—“I am convinced there is truth here. But it is so wrapped in a husk of absurdity as to conceal it from the general view. I see clearly from a study of the doctrines of Jesus, and from the writings of Paul, and of the other scriptural essayists, that celibacy is a virtue, and I now inwardly resolve that I will never marry. I wonder if I shall keep that resolve; I should say it is one hundred to one against it. As to the people, they have almost killed me with kindness. I could almost weep to find such disinterested affection as they exhibit. I begin to have a little faith in human nature. Here are no bolts nor bars; in fact, now I think of it, tyranny is not possible in America. I can see they are willing spirits, held together by affection.”

OCT. 5TH.—“I feel strongly inclined to try an experiment: Some of my sins are a burden to my soul; I will bring them to the light, and observe the effect upon myself.”

OCT. 6TH.—“I have confessed those sins, after earnest prayer, and I certainly experience a comfort and satisfaction that I have never before found. I feel greatly interested. I am inclined to go on with the work, and to let everything else take its chance. This seems to me to be the very thing I have been in search of. I begin to feel a new feeling, as if it were possible to gain a communion with the Spirit. But it is too absurd to suppose I could live with them, or that I could even join them. What! me, who have always prided myself on my refinement and social cultivation, to hop, and to skip about with a pack of lunatics! I won't do it! Consider my dignity!”

OCT. 8TH.—“The more I meditate, the more am I inclined to join them, that I may continue what I have begun, and see where it leads. I feel an internal power grasp me with an iron grip, which seems to assure me that here I shall find what I am in search of.”

OCT. 15TH.—“I have now united with this people; and, if I understand what I have to do, I must make a stand, in myself, against that nature of lust, of malice, of deceit, and of pride, which I inherit jointly with the rest of mankind. I will make such a stand! Father help me.”

OCT. 30TH.—“I don't feel much success yet, in standing against my interior weaknesses; I feel I haven't cleaned out the sanctuary, so I will bring to light every sin I know of, and see the effect.”

Nov. 5th.—“Marvel of marvels! I begin to feel an extraordinary internal power, which enables me to turn my thoughts from evil, and to steadfastly contemplate good. I will throw my all on this work! I begin to see my way! This new power is bringing to light all the sins of my life! I will give myself up to this influence! I will strenuously exert myself to get free from sin, and from the very nature of it! What a marvelous work! I am amazed! I will humble myself even to the dust, O God, in thy presence. Oh, help Thou thy servant!”

Dec. 1st of the year following, this entry appears:

“Oh, what is this within my soul,
That seems to make my passions dead!
A flow that o’er me seems to roll
Like liquid fire from heaven shed!
It is a subtle piercing flame,
That makes me labor into life;
That gives me power o’er all my shame,
And brings me lasting peace, for strife.
Shekinah of the soul!
Golden glory, tho’ unseen!
Move in me, take control,
Abide my soul within.
Oh, this sweet communing
With the heavenly powers above!
Oh, this is ever tuning
My heart to sacred love!”

THOMAS I. STROUD.

Love Omnipotent.

No dark’ning frowns, no boding fears,
When love confronts the foe;
But cheeks still wet with passion’s tears,
With friendship’s smile shall glow.
Hate is the moonless, starless night,
Where gleams no dawn of day;
Love is the morning, glowing bright,
That charms dark night away.

Hate dreams of lands beyond the sky,
Where kindred furies are;
Love tells of fairer homes on high,
And waits to guide us there.
Hate cannot curb the human will,
When passion arms the foe;
It may Love’s sunny fountains still,
But cannot make them flow.

When human wit, and human art,
Where Hate inspires are vain,
Yet Love, but touch the stony heart,
And foes are friends again.
Then let us soothe each stubborn will,
Till with our own it blend,
And love our every foe, until
Love makes him all our friend.

E. T. LEGGETT.

A Search for God’s Peculiar People.

I find in the Religio-Philosophical Journal, two searches instituted, one after God, the other after God’s people—his peculiar people—the latter of which, elicited the following:

S. S. JONES: Dear Friend—I am a reader of your paper; and my humble and devout prayer is, that the ever-living and true God, who is Spirit, the great architect of the Universe, whose ways are past finding out, the prime cause of all effects, whom no man hath seen, nor can see, and who will still continue to elude the “Search after God” of poor Friend Frances and all other created and subordinate intelligences; may he overrule and aid you in the work assigned you, and all other laudable and honorable pursuits in the way of progression.

I see in the last number another “Search after God’s people” instituted from St. Joseph,

Mo., by Edward Abner Davis. This is one of the best and most progressed productions of the age. This search, please allow me to predict, will prove a perfect success; unless, however, the eyes of the dear man, like many of his fellows, be hopelessly blind by the God of this world, while that of Friend Frances’ “Search after God” has done, and will continue to do untold good; believing that all things are working together, and must, and will continue to work under the supervision of Divine Providence for the elevation, purification and ultimate happiness of the race.

We are now living in the morning of the great Sabbath of the world, in which man, who is a figure of him that was to come, and who is male and female in the image and likeness of Him that made him; for the work of multiplying hath begun to cease from his own works (procreation) as God did from his, both on Sunday. The work of the old world was finished on Sabbath; the work of the new world will be finished on Sabbath also, and is now in a marvelous state of progression. Just look at the surrounding co-operation of the signs and facts of the times; and let all parties hasten conditions preparatory to honorably and profitably meet coming events.

God’s people—his peculiar people—under the hallowed influence of the laws of the spirit of life, entered into the work of cleansing the temple under the auspices of the American government, formed themselves into a body in the way of holiness in the year 1792, precisely upon the same principles of the primitive pentecostal church; who first became pure, then peaceable. This important event proves, first, that E. A. Davis could not find “God’s people—his peculiar people”—where he sought for them, for the simple reason, that the son of perdition still held the temple. Second, that Christ does not, will not, and cannot dwell in a dirty house or temple, for the temple of God is holy, which temple ye are. Third, that Christ has returned the second time without sin. Fourth, that the days were shortened, and that too, for “God’s peculiar” people or elect sake, 208 years; and let the members of this heaven-born association thank the Lord, that they are now no longer under the painful necessity of praying “Thy kingdom come,” for they now move and live in harmony with the general assembly and church of the first born that are written in heaven; and now preach and sing the fact, that *now* is come salvation and strength, and the kingdom of our God, and the power of his Christ; and claim to be an association of incarnate spiritualists of the pure, unadulterated, primitive Christian stamp, and are now living in some of the very houses, and enjoying some of the very fruits, of some of the very vineyards, that God told the prophet Jeremiah, his peculiar people should build and plant, together with the hundred fold, that Jesus told Peter his peculiar people should hold and enjoy, and this is the only order of people under the heavens, that ever did, or can possess the hundred fold of houses and lands, etc., with the title to a happy future existence in consideration of their sacrifices for Christ’s sake and the Gospel.

Dear friend Davis, like good old Nathaniel, come and see—see God’s peculiar people, a people to be wondered at, a company of virgins, both old and young together, whom the prophet saw go forth in dances, led on and governed by the same Prophets, both *he* and *she*, the true antitype of Adam and Eve, the Lord our righteousness.

Come, and see, and judge for yourself, for “ye shall return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not; for by their fruits ye shall know them.”

Your friend,

G. H. RUNYON.

Life in God.

We cannot change God. The great benefit of prayer consists in the possibility of changing ourselves, and coming into harmony with heaven.

We cannot commune with God without sincerity; we cannot ask His aid without the purpose of doing right; thus by continual prayer we accustom ourselves to seriousness, devotion and truth. In this way, we gradually attune ourselves into the love of righteousness, truthfulness, and the love of our fellow-beings. When in harmony, or conjunction with the grand Luminary, we receive the rays direct, just as the sun shines on our bodies, when no clouds intervene; spiritually we feel the influx creating a congenial influence; the divine rays permeate our souls; our bodies sympathizing and partaking; the whole man becomes homogeneous under the benign influence. In a large assembly, all fervently engaged in prayer, the united spirits produce a powerful force for good; we may say, almost irresistible; thus, all engaged are partakers of the common good, enjoying the benign benediction.

In a city of infidels, their spirits can be felt, and become oppressive; like a black cloud overshadowing earth, portending calamity, the sympathy of evil with evil gives the painful idea of history, how large cities become so desperately wicked! The youth and children breathing the contagion, grow up, and fill the decimated ranks in the polluted and besotted precincts of vice and misery. For this reason the saints should make a united effort, joining their feelings and blending their souls in holy invocation; beseeching the heavens to give us their powerful aid in withstanding and staying the torrents of earth!

Love, among God’s people, is an abounding and abiding treasure, on which the members are continually drawing, and the stores thus drawn, are paid out and add to the circulating medium; in this way a united blessing is continually going the rounds.

How long, may we ask, before the general practice of the divine attributes will convince men and women of the *potent efficacy of choosing the good and of refusing the evil*? Good universally produces good, and will, in the last practitioner, to the endless ages of eternity, causing unceasing happiness! And evil will, in the same ratio, produce its kind, propagating misery and unhappiness, so long as people continue to be willing devotees to a life of wretchedness!

Strange! yes, very strange, why people cannot see and feel the consequences of sin, and return and make choice of a righteous life!

We appeal to the consciences of men and women, if they have not felt a blessing in the practice of the divine nature; and condemnation in a sinful life?

Men and women, in their normal condition, can bear testimony to these unflinching facts; in speaking the truth, the simple truth, the man is satisfied; he feels he is right, has done right to his fellow-being, and all will be right in their future intercourse and transactions; and cannot possibly harm anybody in the divine precincts of truth; but, like a ray of light, truth passes directly on through the consciences of men, to its destination. If all the conditions and intercourse of human beings were predicated on truth, the results would be just, satisfactory, and harmonious.

Justice is nearly allied to truth, and may be said to be concomitant; every person feels that he or she should have justice, or their rights in every transaction, and are not satisfied without it; in the common relations among men, every man, in speaking, writing and conversation, wishes to be reported truthfully; so in commercial transactions, he wants full weight and measure, and also the quality, good of its kind; to be delivered punctually as stipulated, at the time and place, in good condition. And it may be said that traffic, or commerce of the world, is predicated on the amount of justice obtained in it, at the time of the importation or exportation. When the parties act in justice, according to the dictates of conscience, the machinery of commerce moves smoothly, carrying the articles of exchange safely into the port of destination; the same honest performance in overland exchanges produce the same good results, leaving no just cause for accusation.

In order that human beings shall do their duties faithfully to each other, it is absolutely necessary that they should keep in a normal condition; no artificial excitements; nothing of any kind, to throw the physical or mental faculties out of equilibrium or balance; these conditions will require total abstinence from all alcoholic and stimulating drinks; also, of the narcotics, and every other substance calculated to confuse the mind.

Truth and justice, in their externals of ownership, seem to come up only to the judiciary, of which law takes cognizance; we must have something deeper; the holy Saviour said, "A new commandment I give unto you, that ye should love one another." This higher law covered the whole Mosaic, having a large margin over, on all sides; calculated to take in and shelter all conditions and wants of society. There were many pains, aches and wants in the human family, which the preceding laws did not reach; but the compassionate Lord Jesus alleviated these by the introduction of love into the economy of life, both physical and metaphysical: It was "more blessed to give than to receive; from him that would borrow, turn not away;" the second coat had to supply the neighbor's want and comfort; poor and needy, the sick and infirm, every degree of want and necessity were supplied by

love. Love is full of sympathy and kindness; has compassionate tears for the afflicted and distressed, in the most loathsome form; love has a way to alleviate all the distresses of suffering and mourning humanity. Love institutes "Peace on earth and good will to man." "Love worketh no ill to its neighbor." It is the sovereign remedy for all wars, combats, contentions and strifes in the human family; the heart once full of love, there remains no disposition to discord of any kind; the children of earth could and should greet and embrace each other in the arms of love!

"My Kingdom," said the Lord Jesus, "is not of this world, if it were, my servants would fight." Strange, passing strange, that professing Christians have never come to the knowledge of this most important truth; but still continue the most diabolical and scientific modes of wholesale murder! and at the same time kindly and coolly make preparation to be merciful and compassionate, after the atrocious deeds are accomplished O wonderful Christians! Why not at first heed the voice of God, "Thou shalt not kill!" And of the compassionate Lord, "Love, thine enemy, do good to them that persecute you and despitefully use you." These are the laws of the Christian. Murderers are not Christians.

WM. N. REDMON.

Our Picnic Hymn.

Hail to the Gospel, in union cementing,
Hearts that are loving, together in one;
Hail to the voice from the pure heart ascending,
Heavenly Father, thy pleasure be done.
Here with the skies shining brightly above us,
Here from the green grove and wild flowers around,
Here to the father and mother who love us,
Let our glad voices to Heaven resound.
Light as the zephyr that's whispering lowly—
Fleeting as Summer clouds flying above—
Earth, are thy grandeur and fame to the holy;
Time, are thy pleasures compared to our love.
We are united as sister and brother;
Golden the chords that encircle our heart;
Living and loving, for God and each other,
Heaven uniting what man cannot part.
Groves where the frost, and the wintry winds never,
Blight on their vesture of beauty bestow;
Flowers, whose fragrance is living forever,
Bloom but to welcome us whither we go.
Light be our hearts as the merry birds singing,
Anthems of praise as they hasten away;
Glad be hereafter, our memory clinging
Fondly to thoughts of our union to-day.

E. T. LEGGETT.

Christianity

"Should be a brotherly bond of friendship connecting all duties and regulations for spiritual and temporal interests, and uniting all mankind into one social bond of union."

CHRISTIAN GOVERNMENT.

"The reigning system of Christianity ought to have been a true and pure theocracy—religion ought to have settled all disputes among Christians, and not the judiciary tribunals. The elders as Shepherds, as Fathers, should correct faults with energy and love; and promote, by their own examples, the cause of virtue and good conduct."

SUCCESS IN CHRISTIANITY.

"Whoever pursues Christian principles diligently, will obtain the Kingdom of God; for that cause cannot come to nothing, nor be always oppressed, which a number of truth-loving souls persevere in through life and death."

TEST OF RELIGION.

"The purer the principles of religion are, the more strictly will it promote the welfare of community; and this is the most true and infallible test of the present religious societies."

OPPOSITION TO TRUTH.

"The more obstinate and stubborn a man or a nation is disposed towards principles of righteousness, the more severe and the longer will they have to bear their judgment, and suffer their loss, and, consequently, will arrive later at the goal of redemption from error."

"The interior of humanity must become the exterior, and all its abilities and faculties must be manifested and unfolded."

"Many a good fruit grows in a hard shell. Everything begins small, and whatever is true, ends great."

"The spirit of the age abhors needless works of vanity and self-interest."

"The career of time advances, and the will of God is fulfilled in defiance of the contumacy of men; and the more they engage in controversy and opposition, they reciprocally and gradually, among themselves, smooth off their ragged sides and corners, until finally the truth is acknowledged, and the social life is granted to be the best and the most advantageous."

"To test the principles of any party whatever, either political or religious, we must enquire: Do they tend to the promotion of human happiness?"

"Many enthusiasts, by their fanciful ideas, and fine-spun speculations, have formed to themselves a heaven, and a kingdom of God, which nowhere, in reality exists, and is nowhere to be found, excepting in their heated imaginations."

"Mistaken men try to arrange affairs with God, before becoming reconciled with their fellow creatures, by whom they are surrounded."

"That religion is at one with God which makes its possessor first pure then peaceable."

"Christianity is the salt of the earth; and humanity needs salt rubbed in to keep it from spoiling."

"All deeds done to our fellow men not wrought in love, are a curse to humanity—they are murderous."—*Selections from Geo. Rapp.*

We learn from the *Western Star*, Lebanon, O., that our Union Village friends have inaugurated a Lyceum for home interests and individual improvement. We should be pleased to hear the declamations.

THERE is an association in N. Y. city which is organizing under the impression that cooperation is to be the savior of the nineteenth century. They claim to have received this impression from the welfare exhibited by those of us who are denying to ourselves, the selfishness which acts detrimentally to human interests. We doubt their willingness to let self-denial prove a success in their work of cooperation.

Keep Doing.

Perhaps there has never been a time in the history of our race when there was so much need of true, earnest workers as at present. As patient, loving parents await the growth and development of children, bearing with the foibles of childhood and youth, guiding, instructing, reproving and holding them in check through the period of young, immature life; and, as the husbandman watches the growth of his fields and gardens, and anxiously, yet patiently, waits for the glad harvest-time when he can gather from the seed sown, a large increase; so have the Eternal Parents of the Universe watched and waited for the growth of the race; every part of God's creation has been growing, changing from grosser to higher forms of life, and is becoming more sublimated.

During the last two decades, it would seem that all things have combined, throughout the realms of mind and matter, to hasten the fulfillment of the visions of ancient seers, who, touched by inspiration's holy wand, and warmed by the celestial fires which are kept burning continually on the altars of truth in the inner worlds, pointed to a golden age, a millennial period, when truth would displace error, and light would dispel darkness, and when there would be a gathering together of the saints, who should build cities and inhabit them, plant vineyards and eat the fruit of them. Intellect has been quickened; mines have been penetrated, and, by the aid of man's intelligence, have poured forth their treasures of wealth—gold, silver, iron and coal—by means of which, facilities for travel, trade and commerce have been increased many fold. Moral, as well as physical forces have worked powerfully to aid in removing great wrongs which existed in the American nation. War, although direful and demoniac in its nature, grappled the slave power, and severed the chains so strongly riveted. It may take a generation to efface the bruises and scars that chattel slavery has left upon its subjects, but its power is broken. The nation passed through a severe ordeal—a deadly contest; but, perhaps, it was the only remedial agency that could have reached the disease which, like a cancer, was gnawing at the vitals of the nation.

The heavens have also been opened; Angels from the interior, spiritual world have descended to earth, and mortals who were the most spiritually progressed went forth to meet them with a joyful welcome. Others, less progressed, whose mental and spiritual vision was beclouded, because of their strong love of, and attachment to, outward natural things, have stood doubting, halting, between diversified opinions. While yet another class is strongly allied to sensuality, yet boast of intellectual attainments and scientific knowledge, but includes lovers of pleasure derived from the sensuous appetites on the low, animal plane of existence, deride and scoff at God's messengers sent to teach the higher truths; and such, if convinced at all of inter-communications between Angels and mortals, must be met by gross manifestations through ponderous, material objects.

But, Oh, the change, the mighty change, that has been wrought in Christendom, in the thoughts, in theology, and in the modes of reasoning. True, the effect upon life has not been practically what may be desired; but coming events are casting strong shadows before.

New truths have never found favor with the masses. Persecution has always been a concomitant of newly-revealed truth in all ages. The prison, the faggot, and the rack, have stood to defy the progressive powers, and the agents of those powers, to keep them from doing. But, when the heavens have opened, and spirits have descended to earth as messengers of truth, whether in form of a dove, or in the semblance of a pillar of fire, or of the word of testimony, which proceeds out of the mouths of saints, there is an opposing spirit which makes war with those who have the testimony of Jesus, which is not only a spirit of prophecy, but also a swift witness against all works of iniquity. There have always been those who, Gideon-like, have triumphed over the dark powers of the beast and his image, which came up from the bottomless pit of unsubdued passions, who would not league with them; and though the arm of civil power was raised against them, and sentence of death was passed upon them, they loved God and his truth, and feared Him more than mortal power that was only able to kill the body; and they kept doing until they were cut down by the hand of persecution, and other media came forth in their places. Truth has lived and worked its way from age to age, and now we have outgrown the old and grosser forms of persecution, and we do not fear the prison nor the flame; but, to-day, the same spirit works in a more subtle way; and were it not that spiritual media are numerous, and the influx of spirit power so universal, flooding the land with light, and the proofs of their mission so strong, the force of popular opinion would be the guillotine of to-day, and the reputation of the subjects of new increasing light would be suspended from a scaffold which priest and laity would unite in building, as for the old against the new.

The grosser forms of persecution intensified the zeal of the martyrs, but the subtle agencies of the present time are more to be feared, because the opposing spiritual forces in the unseen worlds lend their aid and stimulate the opposing forces in those who are still in the material form.

It would seem that this is pre-eminently a time for work; the field of labor is large, and let everyone keep doing; if but little be accomplished in the right direction, that little is better than nothing, and better than inaction.

The Seers and Sages, Prophets and Martyrs of the past, to you we will sing requiems of praise, and render thanks, while we pledge ourselves not to stone or kill the Prophets of to-day, but with them work—for God and humanity. *Keep Doing.* A. DOOLITTLE.

The R. P. Journal has intimated so strongly that J. M. PEEBLES was the author of "The Moral Aspects of Spiritualism and Shakerism," in the July No., 1871, that we here give it authoritative denial.

Peace-Making and Thankfulness.

BY F. W. EVANS.

As a people, we have much whereof to be glad, in our present relations to "the world" without. Like all Reformers and Prophets, we have had to pass through the stereotyped phases of opposition to the introduction of a new system of thought and action among mankind.

Ridicule and contempt have had their day; active persecution, legal and illegal, injuring person and property have passed, and are no more. Misunderstanding of our principles, objects and hopes, remain, to give rise to the slanders and misrepresentations, as the present form of opposition to Shakerism (whatever that may be or mean), is what we have to depend upon as the "seed of the Church," so far as evil is the agency.

Thankfulness is our predominant feeling (as a people) for present relations to those without. This civil Government is the only one upon earth that would be civil to so radical an organization as Shaker Communities.

All the "Church and State" persecutions, for the last two thousand years, have been for some one or more of the principles of Shaker, religious faith. "It is the Lord's doings" that so just and *untheological* a Government as that of the United States exists to-day. It has no theology; may it ever so remain: a home for all peoples, nations, kindreds, and tongues; where they can meet upon terms of perfect equality, so far as theological rights are concerned. The believer in one God, in no personal God, in three, or a thousand Gods, are all equal before the Law. This is a great and glorious blessing; "extend it, then," until all of earth's inhabitants are accountable to each other for their works alone; leaving all matters of belief or unbelief to be settled between themselves and their own consciences. This will never prevent those of similar faith, in any views or principles, from gathering together as they list.

As an evidence of the growing good will towards the Shaker, I quote from a letter just received: "I am a stranger to you, but I know your people and your principles. Your ways are ways of purity and peace; and you have good reason to be glad. There are few people among the learned in the world, who do not envy you, and long for such a fraternal feeling as exists among you. It is plain to the worldly mind that you exemplify your belief by your works." After stating that he is a Methodist, he says: "I have not yet felt the power of the spirit of religious worship so sublime in any Methodist Church as I have in the simple Shaker Meeting House. Many people in the world would have a different opinion of Shakerism, if they could become 'pure in heart;' without that, no one is allowed to partake of that spirit that has sustained the United Society called *Shakers*, for so many years. My love to your Church." Mass. • •

From Minn: "Kindest of Friends, F. W. Evans, I wish to take the "*Shaker*" another year; the truths therein contained do me much good. I have been used to introduce truths new to many minds by its circulation; re-

member me in your highest aspirations for good."

From New York City: "I enclose one dollar, to renew my subscription for two copies of that Christ-like publication; for certainly, if the mission of Christ was to bring Peace and Good-will amongst men, teachings and example are a practical exemplar of his mission. The Christian Clergy preach peace, but there is no peace where they are; the Shakers have peace in all their borders. The little paper is good, and is necessary to let your light shine before men; and, like the sun, it only needs circulation to do so. Mormonism, which is the very contrary of Shaker Christianity, appears to be going down to hell. Its prototype is Judaism, and is of the earth, earthy and animal; but Shakerism is spiritual, and of the spirit, and must live forever here and hereafter. Every brother and sister in every Shaker family, should write articles for publication in the Shaker.

"Is not the Christian world, so called, a horrible spectacle of crime, vice and suffering, in every department of civilized life? Prisons, jails, penitentiaries, murders, swindling, frauds, falsehoods, villainies of every kind, mental and physical! I do not see much of real Christianity in this city, though there is abundance of preaching. If your people could see the worrying, fretting and quarreling, contention and crime, and evils of all kinds, in the Christian civilization, so called, they would bless Providence that there is a home of peace."

These are a sample only of what we receive, going to prove that the Protestant world are coming to look upon the Shaker institution in a true light—a medium of temporal and spiritual good to the nation in which it is located that the people thereof cannot afford to do without.

In the State of Maine we have a little society who wish to change their location, but the people around are unwilling to part with them. Jesus said, "Ye are the salt of the earth." If this be so, the salt should be kept in good order, and the two should be in proper relation to each other.

There is plenty of room for all the Shaker communities that people can be found willing to establish and support; and so far from "running the world out," as used to be charged, the extension of the Order, and its influence upon the reproducing people, is all that will keep the race from destroying themselves by population-checking practices, such as are known as the "Social Evil," or by war (civil and national) that always grows therefrom.

Here is a copy of a letter from one young believer at home to another one in England:

"MOUNT LEBANON, Jan. 7, 1871.

"DEAR BROTHER JAMES—Almost three months have passed since I wrote to you. They have gone very fast; as I have been quite busy all the time. Our religion is decidedly practical, and therefore requires practical work. The teachings of the first founders of our system inculcated that principle in a most remarkable degree. One of the counsels of Mother Ann was: 'Put your hands to work, and your hearts to God.' And so we do. We work, not only because we like to do it,

not only because we love one another, and, therefore, want to help and assist one another, but because we see the God-principle in it. God is love; and true love is active—active in self-sacrificing and devoted work for the good and happiness of others.

"During the short season you staid here, you went with us through our daily occupations; they are, of course, very different now from what they were then, in the fall. Perhaps you would like to hear a little about them. In the winter we pass the most of our time in our shops. Only a few favored ones, the happy farmers and teamsters, are still out, drawing their logs and bringing home the wood that you are coming to help us saw and split next spring. I fear they would not think much about the favor of a day like this, when the mercury stands 20 below zero in a Fahrenheit thermometer, and the north wind would call forth thrifty colors on their cheeks. Such a clear, beautiful day you could never see on that foggy little island of yours, so you had better leave it, as soon as you can, and come over here.

Now we will go through the shops; we have many such to answer our needs. Here is our printer at work, that old brother you remember, with a little bent body and the active speculative mind. Here is our carpenter, with his lumber and chips; a great heap of the latter, showing that he has done a good deal of work. Here, among all this machinery and iron-ware, is our comfortable looking little blacksmith. His enviable business is to mend all that the rest of us break, and to fix all that we put out of order. Do you wonder that his face is so bright, and his smile so pleasant, when you know that he has had so many good opportunities to practice patience and other Christian virtues? Then come the shoemakers, in two shops, both full of sunshine. In the one dwells that venerable old brother, with the silvery hair; he who cut the carrot seed swifter than any of the rest of us. In the other, we feel the inspiring influences of more youthful powers devoted to a holy cause. While we speak about the shoemakers, it comes quite natural to think of the tailors. Well, the sisters are our tailresses, and they are excellent ones too, as this is about all they do. There are two more shops that we have not yet visited; one of them is the broom shop. Do you remember, Wilbur, that tall young brother with the open countenance and the bright eyes? He is our broom-maker, and he turns out a good many every day. Now there remains only the seed shop: that is a very important place. If you only had known how much trouble we take about those seeds you helped us gather in last fall, you would have considered more than once before going to England. When we have got the seeds thrashed and well cleaned, we take them to the shop and put them up in little paper bags to send to our customers. What a job that is! One cuts the bags, another folds them, a third one prints, a fourth one pastes them, a fifth one put in the seed, a sixth seals them up, a seventh puts them in the boxes and off they go, to our great rejoicing. One more has to go and collect the money for them, and that is the worst of all.

Now, what do you think of all this? I do not know how my description may appear to you; but I do know that the reality is very pleasant, very beautiful to me, to us. Our system stands unequalled. The spiritual man never yet arrived to a higher plane. The natural man never will understand it. When you come to taste its sweets, you will be heartily welcomed by all of us, and especially by your friend and brother,

EMIL BRETZNER.

EDITOR OF "THE SHAKER:—Presuming that "THE SHAKER," being liberal as well as radical, will permit defense as well as attack, oblige me by inserting this:

1. Among the nations, the Israelites were the most advanced in spiritual growth and receptivity.

2. Jesus, of preternatural birth, was the acme or culmination of that growth.

3. A highly-organized person has all the phrenological organs well balanced; the basic, or sensuous, being under perfect control of the superior or spiritual organs.

4. Jesus, being the acme of the spiritual growth of a peculiarly chosen people, the nation of nations, was the Man of men and, therefore, of necessity, must have been most highly organized and constituted, and so was well balanced from his childhood.

5. A child having all its organs well balanced, being highly organized and constituted, and, being under the best moral and spiritual training, especially the training by angels and holy spirits, will not sin.

6. Jesus, I think, was preëminently such a child.

7. Therefore, in my opinion, Jesus DID NOT SIN, neither was guile found in his mouth or heart.

Thine, for justice,

J. ROBE.

OBITUARIES: At New Gloucester, Me., John Brown, aged 81, Dec. 10, 1871.

At Shirley, Mass., Walter Willard, aged 74, Dec. 10, 1871.

At Mt. L., Miranda Barber, Dec. 13, aged 51.

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